N. 11.

THE BURNING, Yet Un-consumed BUSH:

OR

The Holiness of Places discuss'd.

Held forth in Two Farewel-Sermons at *Christ-Church London, August* 17th. 1662.

By Mr. *WILLIAM JENKINS.*

2 Sam. 23. 1. *Now these are the last words of* David, *the sweet singer of Israel.*

LONDON,
Printed in the Year, MDCLXII.

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THE PUBLISHER TO THE READER.

THe words of a dying man usually are very serious, weighty, and much regarded: The ensuing Notes being this Preachers last Legacy to his Congregation, a little before his civil, though voluntary death, by reason of the great concourse of People that were then assembled to leave their dying Pastor preach his own Funeral Sermon whilst he was yet alive,

alive, many being too distant from him, or too much disturbed by the croud, fell short of their share and portion in them: For the benefit of such as well as other, who lost much by committing to memory, are these Notes exposed to publike view; I conceive I need not add any one Letter to take off the clamor that hath bin cast upon him, as if out of Humour and Faction, or which is worse, disobedience to Authority, he refused to conform; enough you will find here to give an account why he chose to take up his Cross, and follow Christ in a way of Conscience and Fidelity.

Farewell.

Mr. JENKIN's Forenoon SERMON

Aug. 17. 1662.

TEXT:

HEBR. 11. 38. The former Part of the Verse, *Of whom the World was not worthy.*

THE Apostle in this excellent Chapter (that by some is deservedly called, a little Book of Martyrs) discovers the triumph of Faith, or victory against all difficulty we meet with:

First, Faith it assents to Truths be they never so improbable.

Secondly, It puts men upon Duties, be they never so irrational, or against carnal Interest.

Thirdly, It inables to sufferings, be they never so afflictive. These Worthies went through all by the victory that overcame the world, the bitterness as well as the sweetness thereof.

In these Verses the Apostle doth two things: First, He sets down the greatness and smartness of their sufferings, which are by some Learned men reduced to three Heads:

First, Those sufferings that were to tempt them, and draw them from God, by those pains and tortures they were to undergo.

Secondly, Those sufferings they underwent in dying.

Thirdly, Their sufferings in regard of wandring and leaving their countries, rather then they would loose God.

There were all kind of persecutions laid upon these Saints, through all which they waded, and never would be brought to forsake God and his truth, for any of them.

2. We have here the excellency of the sufferer, and that is in that expression, *These men*, or *these persons*, when they were under all these distresses from the world, yet they were such of whom the world was not worthy.

Brethren, The excellency of these Saints and servants of God is considerable two ways, that we may proceed distinctly and clearly.

First, In reference to the wicked, their excellency was so great that the wicked world was not worthy of them.

Secondly, Their excellency is discovered from the estimate or judgment that the Apostle passes upon them, who tells us, that he accounted them to be such, though they were under such distresses and troubles, yet they were a people of whom the world was not worthy.

I shall fall upon the due estimation the blessed Apostle raises upon these persecuted Saints, who was enlightned by the Spirit of God, and so was able to passe a right sentence upon these persecuted Saints; from this I raise this ensuing Observation.

Observe. That a godly man doth see a very great worth and excellency in the people of God in the midst of all their trou-

bles

bles and distresses; Or, That a godly man, a gracious heart, one that hath spiritual Spectacles, can see excellency and worth in the people of God, in the midst of all trouble and persecution that can befall them.

Here I shall handle it first doctrinally according to my constant method, then come to improve it by way of Application. For the Doctrinal handling of it, there are two things must be discovered;

First, Wherein the high estimation of a gracious heart does appear, wherein it doth discover it self, wherein they shew they have such an high estimation.

Secondly, Whence it is, and how it comes to pass, that godly men have this high and honourable esteem of the Saints and people of God in their troubles and distresses which befall them.

For the first, Wherein the high estimation of a gracious heart does appear, I shall shew it in five or six following particulars.

First, It appears in this, In that they are not ashamed of owning their persons and faith, that they profess in their troubles and distresses; the society of the people of God, and the fellowship of the Faith and profession, is highly respected by a gracious heart, let the Saints lye under never so great distresses. This is manifest in *Moses* in the 25. and 26. Verses of this Chapter, *He chose rather to suffer affliction with the people of God, then to injoy all the pleasure and preferment of* Pharaohs *Court.* The *Israelites* Religion the profession of the true God, and owning the faith and those Truths the *Israelites* stood up for, this was that which *Moses* would not desert: and thence it was he did not desert their company and society, but went and visited them when they lay under those burthens under which they lay.

Secondly, The second thing wherein is discovered so high an estimation of the Saints and people of God in sufferings, is their sympathizing, and fellow-feeling with them

in their ſufferings, if it goes ill with the Church and people of God, all the reſt ſympathizes with them; if one member ſuffers all the reſt ſuffer. Inſtance, *Nehemiah* (who had the greateſt favour of the greateſt Prince then on earth) he looke with a ſad countenance becauſe of the ſufferings of the Saints and people of God; *Nehem.* 2. 2. *Wherefore the King ſaid unto me, Why is thy countenance ſad, ſeeing thou art not ſick? this is nothing elſe but ſorrow of heart. Then I was very ſore afraid, and anſwered the King, Becauſe of the diſtreſſes the people of God lie under:* The pleaſure of Mulick ſhould never be with him, ſays *David* in *Pſal* 137. 6. *If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.* As it is with two ſtrings in an inſtrument rightly tuned, if one be touched, the other trembles; if one ſervant of Chriſt be in a ſuffering condition the reſt ſuffers with him; this is the damp of all worldly delight, if it be ill with any of the people of God the reſt ſuffer in the way of compaſſion.

Thirdly, In that they can plead for them, and take their parts, when they are never ſo much out of favour, when they are never ſo much deſpiſed and abuſed: This was in the caſe of *Jonathan*, how he pleaded for poor *David* before his cruel father *Saul*, though *Saul* called him a curſed ſon, and fell foul on his mother becauſe of him. See this in the caſe of *Eſther*, though it was death to go in to the King to plead for the *Jews*, yet for all this ſhe ſays, *If I periſh, I periſh*; reſolved I am, come what will come of it, in I will go, I can die, but I cannot be ſilent.

Fourthly, In that they will relieve them, and help and ſupply them with all needful good things they can, if they cannot do what they would, they will do for them what they can: See this in the caſe of *Jeremiah*, chap. 38. verſ. 8, 11, 12, 13. *Ebedmelech went forth out of the Kings houſe, and ſpake to the King*—: So Ebedmelech *took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt cloths, and old rotten rags, and let them down by cords in-*

to

to the dungeon to Jeremiah. *And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts, and rotten rags under thine arm-holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the court of the prison.* He would never be quiet, till he had got the Prophet out of the dungeon, and though the cords were lined with rags, yet more with love, and this favour of *Ebedmelech* God remembred, 1 *Kings* 18. 4. *Obadiahs* master was not only an oppressor of the Saints and Prophets of God, but a very great persecutor: This good man *Obadiah* took and hid 400 *Prophets of the Lord and fed them with bread and water*: (I will not undertake to prophesie to you this day, yet time may come when bread and water may be good food for a faithful Prophet.) Here note the gracious disposition of good *Obadiah*, as well as the providence of God in this act. 2 *Tim.* 1. 16, 17, 18. *The Lord grant mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him, that he may finde mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well.* A most admirable Scripture to this purpose; Blessed *Paul* being thrown into prison, being in bonds, *Onesiphorus* often refresht him, and was not ashamed of his chains: How did he shew this? When he was in *Rome*, he sought him out diligently; By the way note, That *Rome* was the place where the cruel *Nero* was Emperour, it was the place where much blood of the Martyrs was spilt, yet there this good man sought out *Paul* diligently: Mark what follows, which is the prayer of *Paul*, *The Lord grant unto him that he may find mercy of the Lord in that day*: I profess Sirs, I had rather have the prayers of *Paul*, then the preferments of the greatest Court on earth: Christians, it is the greatest treasure in your house, to have the prayers of good men to God for you: You that have shewn your

great and abundant love to the Saints and Servants of God in distress: I do from my soul beg the like mercy for you, that whatever you have done for him, may be ten thousand times made up by him, that you may find mercy in that day, and truly Sirs, in that day mercy will be worth receiving.

Fifthly, They supplicate to God for them, they do not go to the Throne of Grace for themselves, but *Sion* is in their thoughts. I am confident it is so with some, and am perswaded it is so with all; they never beg daily bread for themselves, but they remember *Sion*: In the 51 Psalm, *David* was under trouble of Conscience, soul-trouble, which is the soul of trouble, yet at the latter end of the 51 Psalm he breaks out into this earnest supplication to God, *Do good in thy good pleasure unto Sion, build thou up the walls of* Jerusalem: So long as it is ill with the people of God, so long they are earnest with God; and though they cannot overcome men with their prayers (which by the way they are to endeavour) yet they will never leave supplicating the Almighty, till they have overcome. As the sufferings of Gods people are precious in the sight of God, so they are in the sight of the people of God.

I come now to shew whence it is, That there is such an high esteem in the people of God, of the people of God, when under trouble and distress; for this take two Heads of Reasons.

First, In regard of those of the people of God that do behold their sufferings.

Secondly, In regard of those people of God that are in sufferings.

First, In regard those of the people of God, that do behold their sufferings, troubles, and distresses, in three regards.

First, Those of the people of God that look upon others in trouble, though they are such as may differ from them,

them, in regard of outward estate; one may be in honour, the other in dishonour, yet they have an interest in the same head, and do belong to the same body that they do; they are not wooden leggs, nor glasse eyes: therefore Christ is called the common saviour, and the Saviour of the body, the whole Church: Faith it is called, *the like precious faith*, 2 *Pet.* 1 ch. in the beginning. The faith of one believer does as truely lay hold on Christ, as the faith of another. This salvation is called common salvation: my meaning is, this outward disproportion, as to birth and education, puts no difference at all in a spiritual respect, between believer and believer: a King and a Beggar all one in Christ; a *Jew* or a *Greek*, a great Scholar, or a poor ignorant man, as to the spiritual state, all one, made happy the same way.

Secondly, Because they look at Spiritual excellency, and are able to discern spiritual excellency; they have a renewed Judgement, as they look upon their old courses and sinnes with a new eye, so they look upon their company with a new eye: those that before they highly esteem'd, they now disesteem: those persons that before they esteem'd a damp to their mirth, they now look upon them as the excellent ones of the earth *Prov.* 12. *v.* 26. *The righteous is more excellent than his neighbour.* In the 16 Psalme, sayes *David My goodnesse extends not to thee, but to the Saints, the excellent ones in whom is all my delight.* Here was a renewed estimation, *David* saw excellency in these which worldlings despised. A carnal eye sees no glory but in carnal objects; Worldlings blesse the Covetous, whom the Lord abhorrs. A gracious heart sees a spiritual worth in a man divested of worldly enjoyments, as a curious eye may, and does see a great deal of Art and Curiosity in a picture, though in a broken frame. A Beast can see the shining of a Diamond, but knowes not the worth of it: a beast will rather lick up a lock of Hay, then a Diamond, though of never so great value. A wicked man wants a spirit of discerning. The people of God are the Workmanship of God, which a

godly

godly man is very much taken withall; not with the greatnesse, but with the goodnesse that is in them. The four Monarchs of the earth is expreſt by four beasts, which shews their cruelty, not their curiosity, in observing that of God which may be observed. A child is taken with the Gay, but a Learned man is taken with the Learning, and Art of a lesson.

Thirdly, A child of God, is one that highly esteemes the people of God, judging of them as God judges. The child esteems as the father esteems: if the father cannot love any one, the ingenious child cannot endure that he should come into the house. The Courtier followes the favorite of the King, whom the King honours, they cringe to. But to be sure it is true as to spirituals: God judges not by the gold ring, or silken shute, a sinner is a vile person in Gods account, and so he is in a godly mans account; God is more taken with a broken-hearted sigh, than with all the gaudery in *Solomons* Temple. He did not chuse the Eagle, or the Lion for sacrifice, but the Lamb and the Dove: not many noble, not many rich, but the poor hath God chosen: He that hath the life of God, he hath the love of God.

2d. *Reason*, Is from the people of God that are beheld. This will appear in five or six particulars.

First, The people of *God*, those that are truely such, let their present condition be what it will, their end shall be happy. Men are not regarded in reference to what they have in possession, but what they shall have in reversion: the poor here are rich in faith, and shall be rich in glory. 1 *Peter* 3 ch: The people of God are Heires of glory, coheires with Christ, when he shall appear, they shall appear with him in Glory; they are not possessors here but they are Heires, and are to be look'd upon as what they shall be hereafter; Here they are Princes going to their Crown, hereafter they shall be possessed of it: Here they may be oppressed, banish'd, disgrac'd, libell'd, hereafter they shall shine as the Sun in Glory.

Second-

2dly. They are not only such as shall be happy, but they are very usefull and beneficiall in the world, they are those for whose sake the world was made, they are the great common blessings of the world, like fire and water, they are those for whose sake God spares the world. If God would have spared the City for ten righteous persons sake, surely for many tens God spares the world; those that are pull'd down by the world, are those for whose sake God doth not pull down the world, they are the soul of the world, as I may so say; If God had gathered in all his Elect, the world would not continue one hour longer.

3dly. The excellency of their performances is highly esteemed, there is a worth in every Holy work that Worldlings are not able to discern; Every Heavenly Prayer, and sincerely bestowed Almes, hath a worth that a carnall eye does not see: *Luther* sayes, *I had rather do the least truly good work, then obtain all the Conquests of Cæsar and Alexander*; If their good works shall be so rewarded, do you think a holy man can see them and not be taken with them? Many a wicked man when he hears a holy man make an excellent Oration, wishes that he could do so too, it is not from the goodnesse he observes in it, or the principle from whence it comes, but from something of naturall accomplishments that he is taken with it; so a Godly man when he hears another Pray excellently, and live holily, he wishes from his heart that he could do so too, his aim is to grow in Holinesse.

4thly. The present privileges of the people of God, not only what they shall have hereafter, but what they have here, they are freed from a world of Evils that Worldlings lye under, whatever befalls them turns to their benefit, they may be afflicted, but not hurt by affliction; the greatest hurt the world does to them, tends to their greatest good; Worldlings may take

away their Heads, they cannot their Crown: There is a reall communication of a bleſſed intereſt in all that is good, for they have an intereſt in all that God hath or is; the power of God is theirs to protect them, the love of God is ſet upon them, the righteouſneſſe of God imputed to them, ſo as to acquit them from ſin; ſo that a childe of God may not only appeal to the bowells of Gods mercy, but to the bar of Juſtice, all the providences of God ſhall tend to their good; in the 25. Pſalm, about the 10th. verſe, the Holy Ghoſt ſayes, *All the wayes of God are Mercy and Truth, to them that are in Covenant with him*; they are Mercy becauſe they are appointed to do them good, and Truth becauſe they ſhall certainly do them good; Chriſt, and God, and all is laid out for the good of a Godly man. In this world they may go to God and tell him wherein they are troubled, pained, or afflicted, and they are never more welcome to him, then when they ask moſt from him; if thou askes great things from God, God is well taken with ſuch requeſts, but if thou askes Riches and Honours, theſe are the low things of the Foot-ſtool: God is exceedingly taken with thee when thou askeſt Peace and Pardon, Peace of Conſcience, Pardon of Sin, Strength againſt Sin, Power to overcome thy Luſts, to withſtand Temptations; The people of God may have from God all that they want, and all they can regularly wiſh.

5thly. Theſe are ſuch as have an incomparable dear and near relation to God, they are his delight, they are ſet apart by God as his own, his peculiar people; though God have a propriety in all, yet he hath a peculiar propriety in, and relation to theſe, therefore they are called his Children, his Houſe, his Jewells, his Garden; Gods whole Treaſure and Portion is his people; as God is his peoples portion, ſo his people are his portion, they are thoſe that he hath been at a great deal of coſt to purchaſe. 6thly.

6thly. They are such as have the Image of God imprinted upon them, take notice of this word Image, for the Image of God appears in Holinesse; Now an Image does not represent any thing of imperfection or deformity, but of Excellency. If a man takes the Picture of a man, he will not take it of his backside, Leg, or Hand, or the like, but of his Face, his beautifullest part is chiefly aimed at in the Picture; Wicked men discover Gods bounty in having wit and wealth, this is not the Image of God, the Image of God is that which is most excellent in a man, which is Holinesse: The power of God is the Hand of God, the Wisedome of God is the Eye of God, the Holinesse of God is the Face, the Beauty of God, the people of God resemble God in Purity, *Be ye Holy as your Heavenly Father is Holy*, there's the Pattern, they have the Divine Nature, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.* Ephes. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart.* Rom. 3 23 *For all have sinned, and come short of the glory of God.* There is more of God in Grace, then in all the works that ever God did in the World besides; there is much of God seen in making the Sun, Moon, and Stars, but in giving a man a new Nature, a renewed understanding, in changing of a man from being a Vessel of wrath, and Vassal of Sathan, in making of him become a new man, a Vessel of Glory; God shews more of himselfe then in making ten thousand worlds

Use. Here I shall raise these following Inferences: If it be so that there is such an excellency in the people of God here, then first, what excellency shall there be seen on the people of God in Heaven? If they are so beautifull in their rags, what will they be when they appear

in their Robes? The Glory of Christ shall be admired in them that believe. Oh what a Head is he that hath such members? What a Lord is he that hath such Attendance? The people of God are in a state of Non-appearance now, hereafter it shall appear what they are, the very wicked themselves shall admire them.

2. *Inference.* What are we to think of those that have no regard either for Religion, or for Religious ones, any farther forth then it is deckt and adorn'd with advantagious Beauty and outward Glory? If Religion be not lookt upon with a favourable Eye from Authority, farewell Religion and Religiousnesse. These love the Child for the Nurses sake, what is the thing in fashion these are for, what Authority commands they'le creep and cringe too; When the Dear is shot, the Heard flies from her, when Religion is shot at, then farewell Religion; what is this but to have the Faith of God in respect of Persons? If I love Religion for the countenance of Authority, then it is certain I love Religion for the Authorities sake; This is a sign thou shalt not have communion with those hereafter that thou contemnest here: If the people of God are too bad for thee when they are in trouble and affliction, they will be too good for thee in Glory.

3. *Inference.* Note here the excellency of Holinesse above Wordly Glory; Here a man is dignified by what is conferr'd upon him, when outward Honour ceaseth, the man is contemned, but Holinesse it dignifies a man, and shall remain here and hereafter; Set a Gyant in a valley he is a Gyant still; a Pearl is a Pearl though on a dunghill, a Holy man is a Holy man though never so much disgrast and contemned by men: *John Baptist* had a Leathern Girdle, and had Locust for his food, yet there was not a greater then *John Baptist* born of women; He was the forerunner of Christ, the Friend of the Bridegroom; on the other side *Herod*, that was like the

Voyce-

Voyce of God, and not of man, what was he in Gods account? The Angel smote him and he became Worms meat. There is a silent dignity in reproached piety, and a silent ignominy in advanced iniquity: As it was with Christ, so it is with the Servants of Christ, when he was on Earth no man had more ignominy poured upon him, yet there was a secret Glory attended him in all that befell him, though Born in a Manger, yet Worshipped there, sometime he was driven to be hungry, the Fish brought him money, sometimes a weary, at that very time converts a Woman, sometime laid hold on by his Enemies, at that very time his Enemies fell down before him; Look through the whole course of his life, there was a secret glory under all ignominy: Just thus it is with the Servants of Christ, they are in trouble and disgrace, but there is a secret Glory and dignity shines in them, the Spirit of God and of Glory rests upon them, if ye suffer for righteousnesse sake blessed are ye, to be in high place and yet to be a Drunkard, or a Swearer, or a Whoremaster, or Prophane, this spoyles all thy glory, be thou never so high.

4. *Inference.* This is the way for a man to have a good name; wouldst thou gain a good report living and dying? Take heed of sin, take heed of dishonoring God, then God will have thee in everlasting remembrance.

5. *Inference.* Note here the certain happinesse of these beholders, that do see certain excellency in Holinesse, though disgraft and undervalued; if there be any thing in the world that is a sign of sincerity it is this, to love Holinesse when disgraft, abused, and spit upon; to crosse the stream, and thwart the multitude, is a sign of the truth of Grace, and strength of Grace: This is a sign of a true sight, and strong sight. To see beauty in a Godly man in sufferings, the Lord will certainly have an eye upon thee in times of troubles; Here is comfort in thine infirmities. Dost thou love Holinesse when

compaſſed about with ſufferings and perſecution? God will take notice of thy Grace, though compaſſed about with abundance of infirmities; the Lord will take notice of a little of his, in a great deal of ours: Here's comfort in ſufferings, if you regard his in their ſufferings, the Lord will remember you in your ſufferings, the Lord will remember what thou didſt for ſuch and ſuch a Servant of his in trouble or diſtreſſe; God doth not caſt away any in their lowneſſe, that have kept cloſe to him in their highneſſe; and this will be comfort in inward trouble, when thou canſt find nothing from which to fetch comfort. And this will be comfort in the laſt day, though we can ſay nothing in that day by way of merit, yet it will be comfort to be able ſincerely to ſay, that thou haſt owned God and his people in the midſt of ſufferings: Do ye think that Judge would not ſave that Malefactor that had ſaved the life of his Wife? If thou haſt owned Chriſt when he was in his rags, do not fear but he will own thee when he comes in his Robes.

6. *Inference*, and laſt, The People of God ſhould learn not to be diſcouraged under any miſery or affliction that can befall them in this world, at this very time God hath a high eſteem of you; At this time you are his delight, his Garden, his Spouſe. The Saints of God are the wiſemen of the world, they have choſen that which cannot be taken from them: I profeſſe Sirs, the love of one Saint makes amends for all the hatred you undergo from ſinners, the very wicked themſelves have a good opinion of you, when you do not baſely comply, their Conſciences cannot but have an high eſteem of you, when peradventure their tongues might ſpeak againſt you. If all this will not do, remember your own Conſciences are more then a thouſand witneſſes, for you will then comfort you; No man is a miſerable man for any thing in the world that is done

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to him, or said of him; No, it is a good Conscience that will give the best acquittance; for thee to have the whole number of God's people to look upon thee as an unworthy wretch, and as a vile person, I look upon it as a greater ignominy and disgrace, then to have all the disgraces of wicked men cast upon thee: That man that hath a Godly man to be afraid of him, had need to be very much afraid of himself. I shall conclude all with this one word, There is great reason to look narrowly to your hearts and wayes, when they stand at a distance from you, and are afraid to come near you.

THE

N. 12.

The After-noon Sermon, August 17. 1662.

Text 3d. of *Exodus*, 2d. verse.

And the Angel of the Lord appeared unto him in a flame of Fire out of the midst of a Bush, and he looked, and behold the Bush burned with Fire, and the Bush was not consumed.

He read 1, 2, 3, 4, and 5. Verses.

THat this may be the more profitable and usefull, I judge it necessary at your leisure to cast an eye on the fore-going Chapter, wherein we shall see *Moses* his preservation: In this Chapter is described his preparation and fitnesse for that imployment God had appointed him to, by a suitable apparition, in which God discovers to *Moses* his care of his People, of whom *Moses* was to be a speedy deliverer.

In the words read, we have the preparation confirmed to *Moses*, for the great work of being called to be *Israels* deliverer. In the preparation we may take notice of three principal parts. 1st. The

1st. The Apparition here presented to *Moses*, *A burning, and yet an unconsumed Bush*.

2d. We have *Moses* care to observe it in these words, *I will turn aside and see this great sight, why the Bush burns, and is not consumed*.

3d. We have here Gods monitory precept that he afforded to *Moses*, when he was drawing near to see this wonder.

In the precept or admonition we have principally considerable two parts.

1st. This precept or admonition is propounded, and that is, *That Moses should not draw near, that he should put off his Shooes from off his Feet*.

2d. The reason or argument, whereby God backs this precept or admonition, *Because the place whereon he stood was Holy ground*. Time would faile me should I go over all these parts, therefore I shall only touch upon the two first, namely the apparition that *Moses* desired to observe.

The apparition was a suitable discovery of the state of the Church. In the burning, yet unconsuming of the Bush, observe three things:

1st. Observe the lowneſſe and weakneſſe of the Church, represented by a Bush.

2d. The cruelty of her Enemies, represented by Fire.

3d. The eminency of its preservation: Though it was in the Fire, yet it was not consumed; Not one of these but would take me up more time then I have to spend upon the whole.

The Church is compared to a Bush for two reasons.

1st. In regard of its deformity and uncomlineſſe.

2d. In regard of its weakneſſe.

The Church uncomly in regard of those sufferings God sees it good it should be thus to humble his Church, to shew his goodneſſe in preserving of her

to make her long for that perfect beauty that she shall have: Hereby God makes them the more conformable to their Head: Hereby God makes them look after inward Beauty and Glory: Hereby he puts them upon living a Life of Faith, and not of Sense: Hereby God shews how litele he regards the Beauties of this Life: Hereby he shews there is a state of rest and of glory above, that they should look after.

1st. Therefore the people of God are not to be censured in regard of their deformity, in regard of those sufferings they undergo in this Life. This Life is the obscurity of the Churches adoption; we see what she is, but not what she shall be.

2d. We should take heed of expecting that Glory that God hath not promised, it is too much to have two Heavens.

3d. Hereby we may see the reason why wicked men stumble so much at the Church of God, it is because there is nothing of outside Beauty and Glory to take them, or to allure them.

4th. The Church of God is compared to a Bush, in regard of its weakness, not to a strong Oak, but to a Bush, in other places to a Vine, both of them weak: to a Dove, a Lamb, a Sheep, weak creatures, sometimes said to be destitute; As our Lord Jesus the Head of the Church, suffered through weakness, so God hereby makes them rest upon him, and when they are weak in themselves, then are they strong. The weakness of our State, shews the strength of the Grace of God afforded to them in upholding of them, the weakness of the Church wonderfully confounds her Enemies, to be delivered not only against the strength of men, but by the oppositions of men. Hereby the People of God are made more thankfull, both for their Preservation, and likewise for their deliverance from their so powerfull Adversaries; I am too long on this which I thought

only to have toucht upon. Here's a larg Field, which whether most suitable to the Text or the Times, I shall leave others to judge.

2dly. The Enemies of the Church are compared to fire, the fire of affliction doth not only discover to us their rage and cruelty, but likewise discovers the benefit that comes to the Church by afflictions, afflictions are not consuming fire, but trying fire, God teacheth his Servants excellent Lessons by the light of this fire.

3dly. The Emminency of their Preservation, they are not consumed, though the fire be never so spreading, as it looses in one place, so it gains in another, God will have his number, the Enemyes of the Church may as well attempt to beat the Sun with Snow-balls, or blow it out of the Heavens with Bellows, as to drive the Church of God out of the world, their Graves are not consumed, this fire doth not burn them up, though it burn upon them, God will not suffer this fire to exceed their strength, it shall burn up nothing but their drosse, that that would destroy them, if not destroyed out of them.

I shall passe by the 2d. generall part, *viz. Moses* his care to observe it. *Moses* was an excellent Naturalist, yet he could see no reason in nature, that a flaming fire should be in a Bush, and the Bush not burnt; I do not think that *Moses* turned aside in curiosity, so much as to see what God did intend by this great miracle: When Gods works are great, our observations should not be small, when the hand of God is eminently discovered we should not shut our eyes. I am farr from being a Fanatick, or led by unscripturall grounds, yet I cannot but observe the Hand of God, in these dayes wherein we now live, we have seen and heard of strange sights, wonderfull wonders, and I question whether there hath not been something as strange as this, the hand of God is not to be neglected, though it cannot be

perfectly understood; It is a sign of a wicked man, to have the works of God out of his sight. Sirs, you may trust this God that hath wrought such wonders as in our dayes he hath done, he hath all the creatures at his command, we should dread and stand in awe of offending this God.

3dly, We have here considerable the Monitory admonition of God; in that he doth forbid *Moses* to draw nigh, and then he doth bid him to pull off his Shoes, the reason of the former will be understood by the opening of the latter, I shall briefly take notice of two things.

1. An injunction, *Put of thy Shooes.*

2dly, The argument, *because the place whereon thou standest is holy ground.*

I shall not give you the severall glosses of some Criticks upon the words, the plain meaning is this, Gods scope and drift is to require of *Moses* reverence, when he was to draw nigh to him; His design herein was to prepare him for obedience, and therefore God required that of him, which some Servants were wont to do, when they came before their Lords, or Masters, to testifie their reverence to those before whom they came, it was an ancient custome. I might spend the hour in giving you instances or examples to this purpose; This *Galeatius* observes; the bareing the feet or putting off the Shooes, is in Scripture held forth as a token of reverence: Hence we read of S. *John Baptist*, speaking of Christ, as having his Shooes on, and of himself as unworthy to unty his Shoo-lachets. Isaiah 20. 2. *And the same time spake the Lord by* Isaiah *the son of* Amoz, *saying, Go, and loose the sackcloth from off thy loins, and put off thy Shoe from thy foot: and he did so, walking naked and bare-foot.* Ezekiel 24. 17. *Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy Shooes upon thy feet, and cover not thy lips, and eat not the bread of men.* Mourners are there

said

ſaid to go unſhod, to note ſubmiſſion or ſubjection: On the other ſide, when God would ſhow the deliverance of his people, he is ſaid to put on Shooes on their feet: So the reception of the Prodigall into his Fathers houſe, is according to the judgement of ſome learned men, intended by that expreſſion, the putting on Shooes on his feet, Luke 15. 22. *But the Father ſaid to his Servants, bring forth the beſt Robe, and put it on him; and put a ring on his hand, and Shoes on his feet.* As much as if God had ſaid ſhew thy reverence, due ſubmiſſiveneſſe and ſubjection of Spirit, together with thy ſervile readineſſe, to do whatever I ſhall command and enjoyn: *Calvin* hath an excellent note upon this place. If ſo excellent a Servant of God as *Moſes* was, had need to be quickened by ſuch a Ceremony as this was, doubtleſſe we who are more backward to obedience, we ſhould both ſignifie the reverence of our ſouls by outward expreſſions, and of our bodies by bodily geſture, by kneeling, lifting up the hand, and the like, the preſence of God is great; We that are by the law of Creation much below him, and by the illegall Law of Sin much againſt him, ſhould certainly ſhow our Humility, when he calls to us or wee addreſſe to him The reaſon, becauſe the place whereon *Moſes* ſtood was holy ground: It was holy in regard of this miraculous Viſion, not as if the place were of its own Nature holy, but God doth hereby import, that that place by the ſpeciall Teſtimony of his preſence, in relation to the miracle, becauſe he was miraculouſly there preſent, that made the place holy: Thus it was then, I do not underſtand how I can ſo profitably diſcourſe of this unto you, unleſſe I take notice of the holineſſe of places now in the times of the Goſple, and conſider, how one place may be ſaid to be more holy then another.

Queſt.

I was not willingly put upon this imployment, if it

it had not been extorted from mee by ſomething that I have ſeen formerly and lately written, and by ſome, and thoſe not of the Leaneſt or Ignorant, but moſt Learned and accounted moſt Knowing. *Bellarmine* tells us theſe words "The Temples conſecration is deſervedly holy "and venerable, and indued with a divine efficacie and "vertue: ſo Great is the Holineſſe of Churches, that "thoſe things may be forbidden perpetually to be done "in them, which may be lawfully done elſewhere. Here I ſhall Endeavour to explain the Queſtion, then Try, and faithfully reſolve it.

Firſt, For the opening of it: 1. I ſhall ſhew you what it is for a place to be holy.

2. What that is that is the foundation or cauſe of the Holineſs of places.

Queſt. For the firſt, What it is for a place to be holy, wherein the Nature of a place's holineſſe doth Conſiſt?

Anſw. To this I anſwer, Firſt Generally, Secondly more Particularly. Firſt Generally, The Holineſſe of a place conſiſts in the Separation thereof, the ſetting of it apart, exalting of it above and before other places, thus the Notion of Holineſſe is taken in Scripture in 30 *Exodus ver.* 31. *And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl to me thorowout your generations.* You ſhall there read concerning the Holy Ointment that He preſcribes to be compounded for his ſervice, it was ſet apart only for that purpoſe: The Holineſſe thereof conſiſted in the ſeparating of it from other uſes and other oyles, in the 37, & 38 verſes of the ſame Chapter, *And as for the perfume which thou ſhalt make, you ſhall not make to your ſelves according to the compoſition thereof, it ſhall be unto thee, holy for the Lord. Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.* The like we have in the 20th of *Leviticus* 24 and 25 verſes. *But I have*

ſaid

ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſſe it, a land that floweth with milk and honey: I am the Lord your God which have ſeparated you from other people. Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowles and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any maner of living thing, that creepeth on the ground, which I have ſeparated from you as unclean. 26 Deuteronomy 18, and 19, *verſes. And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldeſt keep all his commandments; And to make thee high above all Nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken.* God is ſaid there to avouch his people to bee his, and his. becauſe he is ſaid to have Separated them: For this take two Scriptures more, 19 *Deut.* 2. & 7. verſes. *Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the Lord thy God giveth thee to poſſeſſe it; Wherefore I command thee ſaying, Thou ſhalt ſeparate three Cities for thee.* And in the 20th of *Joſhua* and the 2d. verſe, and ſo on. That which in one place is called *Separation*, in the other place is called *Sanctification*. And hence it is, that a thing is ſaid to be unholy, when it is Common, and not ſet apart to holy Uſes, *Acts* 10.14. *But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.* Hebr. 10. 29. *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the bloud of the Covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?*

Secondly. This ſetting apart of places for holy uſes, muſt have two properties:

1. It muſt be alienated from other uſes to holy uſes, the imploying of them to civil uſes, muſt be looke upon as ſinfull and unlawfull, when Times or Things of

Baſeneſs,

Persons are reputed holy when they are to be exempted from Common Imployment. The Sabbath day, an Holy day, Common imployment must not be done on that day. The vessels of the Tabernacle they were holy, not to be imployed in ordinary uses. Some accounted this to be the sinne of *Belshazzer*, because he used the vessels of the Temple. Thus the oyl and the oyntment fore-mentioned.

2dly. More particularly concerning this Holinesse. This must be such a separation, as a service done to God in those places must be accounted and look'd upon as a Better service, and more acceptable, then if it had been don elswhere: As places are said to be holy, because they only are to be for Holy services, & Holy services are only to be done in those Holy places. My Brethren, I desire you to take Notice, Places were said to be Holy which did sanctifie the Worship that was done in them, and sanctified the Worshipper. The very places were part of Worship. These places were not only those in which God was worshipped, but by which God was worshipped. Thus the Sabboth was sanctified, and so the Altar, when that was Holy and Sanctified, it made the Gift to be so, *Mat.* 23. 19. *Ye fools and blinde; for wether is greater, the gift, or the Altar that sanctifieth the Gift.* The Altar you see sanctified the gift, and the incense the Services done in such Garments more acceptable, because done in such Garments.

More generally in respect of separation, the cause and foundation of a place or any other things holinesse, is its belonging to God, Gods propriety and peculiar relation to it, therefore to be holy, and to be Gods, are in Scripture equivolent, its being Gods, and God having relation and propriety to it, makes it become holy. Exodus 13. 2. *Sanctifie unto me all the first-born, whatsoever openeth the womb among the Children of* Israel, *both of man and of beast, it is mine.* God commands that they should

should sanctifie to him all the first born, they shall be holy to me whatsoever opens the womb, it is mine; The cause and reason of its being holy, is because it is Gods. Luke 2. 23. (*As it is written in the Law of the Lord, every male that openeth the womb, shall be called holy to the Lord.*) This command is there again repeated, but in other words, as it is written, every male that openeth the womb, shall be holy unto the Lord; That which in one place is said to be separated, is here said to be holy, and therefore holy because separated by God: Yet more particularly, the declared propriety that God hath in any place, or its belonging to God, is declared two wayes.

1st. From his presence.

2d. From his precepts.

1st From his presence, extraordinary or ordinary.

1st. Extraordinary, the extraordinary presence of God is seen by his miraculous discovering of himself, by some sign, as here in the Bush. Joshua 5. 15. *And the Captain of the Lords host said unto* Joshua, *loose thy Shoe from off thy foot, for the place whereon thou standest is holy, and* Joshua *did so.* Hence it is that in 2 Pet. 1. 18. *And this voyce which came from Heaven, we heard, when we were with him in the holy Mount.* The Mountain of Christs transfiguration is called the holy Mountain; There was an extraordinary manifestation of Gods presence, so long as that continued, that was called an holy Mountain, this ceasing, the holynesse of the place ceased likewise; *Peter* did not call it holy, because it was so when he writ, but because it had been so, otherwise it would have been unlawfull, to have imployed it to any other use.

2d. His ordinary presence makes a place holy, the presence of the standing Residency by some externall Symboll. 2d. His speciall presence in the religious Services of his people, concerning the first of these,

this was confirmed in the Time of the Ceremonial Law, as instance *the Altar, the Temple, the Ark, the Mercy-Seat*, They were all Symbolls and signes of Gods presence amongst his people, That God was truly present in a more then ordinary way to do them good, He recorded his name there, *Psalm* 68. 1. where its said, *Let God arise, and his Enemies be scattered.* Hence it was they mourned so much for the taking of the Ark, because the visible sign of Gods presence was taken away: so long as these continued, He was look'd upon as there, and thither the people went to worship.

2. Gods ordinary presence is considerable in the religious services of his people. This I call the Spiritual presence of God in his Ordinances, 18 *Matth. verse* 20. *Where two or three are gathered together in my name, there am I in the midst of them*: Not in the Midst of the place, but of the people, Praying, Preaching, Sacraments, in the due dispensation thereof he is present to accept them, His Spiritual presence to blesse them, His presence there to Assist in the due performance of them. Neither can his presence be ordinarily expected, but in his own wayes.

2dly. As the presence of God is the cause of a place its holinesse, so Gods propriety and relation to a place is declared by his precept: He may choose whom he will, and what place he will. He unto whom all things belong, may more peculiarly have something belong to him than others. Thus the Temple and the Tabernacle of old, they were consecrated and set apart for God, by vertue of his divine command. 1st. He must have them Just according to the pattern. 2. He commanded them to be done in such a place, and in no other. Here in this place is Typified Christ, and therefore God commanded the people to come to this place to worship Three times a Year, as in *Exodus* 23. *ver.*

23 verse 17. *Three times a year all thy males shall appear before the Lord God.* 3dly. He commanded that people should reverence these places, and forbid all Civill Imployment to be done there. 4thly. He made a promise to that place that he would accept the duties done there, because done there. That was the reason why the people prayed in the Temple, rather then in their own Houses, and when they could not be present there, if they but looked toward the Temple, God accepted, 1 *Kings* chap. 8. verf. 44,45. *If thy people go out to battel against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the City which thou hast chosen, and toward the House that I have built for thy name; Then hear thou in heaven their prayer and their supplication, and maintain their cause,* &c. This shews the reason and foundation of any place its Holinesse, The Presence of God, and the Precept of God.

Now I come to the resolution of this Question: *viz.* How one place can be said to be more Holy then another in the Times of the Gospell: and I shall resolve it, First, by granting what must not be denyed. 2dly. By denying what must not be granted.

First, By *Granting* that which must not be denyed, and herein I shall *Grant* these 4. things.

First, That in the Time of the Gospel it is not only Lawfull, but very commendable to design and dedicate places to Holy Services: When I say it is Lawfull and commendable to design and dedicate places, I do not say to Consecrate and Sanctifie them. There's a vast difference between the designing or appointing, or dedicating, and the Consecrating that place. First, Concerning the designing or appointing of a place for any holy imployment, differs much from Consecrating it. A day may be appointed for the doing of

any work in, but it is not consecrated. We may design to meet in such a place, and if prevented may meet in another. Secondly, The place we dedicate must be our own, in our own right to give, so to give it, as not to recall it. It is Lawfull for a Rich man to dedicate such a place to such an use, or such a summe of money to Build a School or an Almes-house, so that it shall not be in his power to recall it. By the way, this Dedication in Times of the Gospel differs from the Dedication of any thing or place unto God in Times of the Law, for they were immediatly dedicated to God as part of Worship, whereas now it is not so, Those things were holy, not because of their Dedication, but because of Gods promise of Acceptation: Consecration is a great deal more; That makes it so Holy, that there must nothing be done in it, but what it is appointed to. The Services performed in those places must be more acceptable to God, and efficacious to the performers that do perform them.

2dly. I grant some places are to have their Religious Services performed in them, rather then others: I mean places of greater conveniency, places appointed for publick meeting, rather then private, where we have the example of good to joyn together, and go along with us, thus those of old overcame the Omnipotent. I desire you to bear me witnesse this day, that I plead for publick Ordinances, where Ordinances are pure, without humane mixture; I do here professe, and do avowedly declare its my judgement, if they may be injoyed purely, I am for publick Ordinances.

3dly. During the time of performing Religious Services, we are not to use secular or civil imployments, as eating, drinking, &c. all which is lawfull at other times, but unlawfull then, being contrary to an expresse command: *Let every thing be done decently, and*

in order. We are to abſtain from theſe things, when the Miniſter is preaching, you are not then to clap your ſelf upon your knees, as is the cuſtome of too many, that plead for Vniformity, in that and in many other practiſes they croſſe the thing they moſt plead for.

4thly. I grant that after the performance of holy duties in theſe places wherein we meet, its our duty to abſtein from, not only filthy and undecent actions, but from thoſe civil lawfull actions, that may reflect any diſhonour on the work that hath been done there, all that is to be done that may render the place unmeet, for Religious Services afterwards. This is reverence not due, becauſe the place is more holy, but for decency and order things ſubſervient to Religion call for reverence, and are not to be uſed, ſo that Religious Services are to be made deſpicable; The Bread of the Sacrament is not to be caſt to unreaſonable Creatures, becauſe it reflects a diſhonour upon the Service, neither ſhould dirty puddle be put into the Communion Cup, becauſe it reflects diſhonour to the uſe its appointed to, this is civil reference due to any place, where there is a Senate met in a Parliament houſe, in a Kings bed-chamber, &c.

I come now to deny what is not to be granted, and likewiſe I deny four things.

1ſt. That its not now in the times of the Goſpell, in any mans power, to ſet a part a place for Religious duties, ſo but it may be lawfull upon a due occaſion, to uſe it for a civil imployment, or its not unlawfull to alienate ſuch places to other uſes, then it was deſigned; The Bread and Wine in the Sacrament, after publick uſing them, is not unlawfull to be eaten in a civil way, ſo that we do not diſhonour God thereby, neither is there any more holineſſe in them then before. The Synagogues were as holy as our Churches are, they were appointed for prayer, and preaching, and reading,

and

and were dedicated to holy Uſes, yet there were Civil imployments in thoſe places. Here among us we Conſecrate places; I doe affirm only God can make a thing or place ſo holy, that it ſhall be a ſin to imploy it to any other uſe. And if the Governours of the Church ſhall ſubſtitute other things or other places for divine imployment, fitter then thoſe formerly uſed, then thoſe former places and things returns to their accuſtomed uſe again, for the Pulpit, or Communion table, or the Surpliſs, or any other Veſtment, when done uſing, are not to be burnt, or buried under the Altar, but may be uſed to Common and Ordinary Imployments; the Communion Cup is no more holyer then the Wine, they may be uſed as Common things without fear of Sin; to Conſecrate moveable things, or unmoveable things ſo, as others may not uſe them, is abominable Superſtition. God hath not appointed theſe things to be uſed ſo, as none may ever uſe them otherwayes. Theſe things are not holy in themſelves.

2ly. No place in the times of the Goſpell hath ſuch holineſſe either from Inſtitution or uſe, as to ſanctifie or make acceptable or effectuall the ſervice therein performed, this is not in the times of the Goſpel. God is preſent at the places of Religious performances, not in reſpect of the place, but to the performers. Therefore God doth not ſay I will be preſent in that place, for the places ſake, but for the duties ſake. Prayers

ers in the time of the Ceremonial Law were regarded for the places sake; but we must abhor this piece of *Judaisme*, and utterly deny Consecration in this day of the Gospel, when the Altar sanctified the Gift, this is done by Gods institution; But to say places or things can now do so, it makes the appointments of men, equall with the Institutions of God. The Temple sanctified the duties, or performances, not they the Temple; its quite contrary now: Our Churches and Meetings are not holy, without relation to the duties performed; Our duties are holy, without relation to the Church, but the Church not holy without relation to the duties therein performed: None but God can consecrate a place to bee an effectuall means of Worship. The Jewes worshipped in the Temple, Now God is worshipped elsewhere, the places have no influence at all into our duties, at the most but helpfull to the bodies Conveniency.

The third thing I deny is this; There is now no place so holy, as to exclude another place from being as holy; we have not now the precept of God to preferr one place above another; Wee have not now the miraculous presence of God, God hath not given us those Symbolls of his standing residency amongst us, as in former dayes he did his People, as the *Arke*, the *Mercy Seat*, &c. As for his

his Ordinances and the performance of them; If we make a Place holy, in regard of Gods ſpeciall and ſpirituall preſence, I ſay the Cloſet, or Dining Room, or Chamber, the Field, or the River ſide is holy, humane conſecration make no place truly holy: I ſay it again, its the ſpeciall preſence of Chriſt in his Ordinance maketh one place more holy then another, then any Utenſils in the Church are more holy then the Church, the Font and the Communion Table, then the body of the Church, and ſo you make a difference between holyneſſe, in holy places, in holy things, and ſo bring in plain *Judaiſme*; A new Table where the Sacrament was never adminiſtred, cannot be ſo holy as the old, by this the very Mouthes of the Communicants would be ſo holy, that they muſt not eat nor drink any more, but they would defile it: I conclude this with this aſſertion, that Religious difference of places is removed, the Goſpel takes it quite away, the Goſpel is ſo far from giving or making ſuch a difference. 1 Tim. 2. 8. *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* John 4. 21, 22, 23. *Jeſus ſaith unto her, Woman, believe me the hour cometh, when ye ſhall neither in this Mountain, nor yet at* Jeruſalem *worſhip the Father. Ye worſhip ye know not what: we know what we worſhip: for Salvation is of the Jews. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit and in truth: for the Father ſeeketh ſuch to worſhip him.* 1 Cor. 1. 2. *Unto the Church of God which is at* Corinth, *to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.* Therefore *where two or three are met together, there am I in the midſt of them,* Mat. 18. 20.

This is the ſum of all, That Gods inſtitution is to be regarded, humane inſtitution to be rejected.

4. Laſtly,

4. Lastly, No place is so sanctified by the miraculous special presence of God, but that presence ceases, when the tokens of Gods residence cease; the Ark, the Mercy-seat, the places became as before.

For us to go a pilgrimage to *Jerusalem*, and to the Temple, is an abominable thing; how many bloody battels have since been fought there? these places where the presence of God was, when abused to the dishonour of God, they become worse and worse: whatever we use in holy uses, looses their holinesse when abused. It's boldnesse for us to tye the presence of God to any place, for God hath not tyed himself to any place. I cannot but wonder, how it's possible for men to hold, that the Lords day, which God hath been pleased to set apart for himself, that its holinesse can cease; for that they say, the Lords day is not holier longer than the service is in doing; yet that the Church, that God never appointed, should retain its holinesse, that you must not tread there, but with your hat off, nor come there without bowing the knee.

Give me leave to wind up all with profitable inferences that floweth from hence.

Use 1. The first inference: See the great difference betwixt the sanctity and holinesse of places under the Old, and under the New Testament. Those under the Old, had the miraculous presence of God: so long the places were holy. They had their Temple, their Altar, their Mercy-seat, the Ark, *&c.* these places were holy; you cannot say the like now: we have the presence of God, but we have not the precept of God, as they had: places now differ from places then.

Use 2. I note the great goodnesse of God, to give to us such a sweet dispensation, that now hee doth not tye us to places, as heretofore he did the *Jewes*: no land now is holier, nor place now holier then another: every coast is a *Judea*, every Congregation is now a *Zion*, a Temple: you may pray as well now in your closets, as then in the Temple.

Use 3. There are several persons to be reproved; those that take pilgrimages to particular places, because of that holinesse they suppose in them. I might tell you of their lying Reliques: I will not trouble you with them: suppose them true, what is this to Institution and command of God? where have you a command for such a thing? I might take notice of those that put holinesse in places of Burial; in the Church; think it holier than the Church-yard; and one part of the Church holier than another; private prayer, rather than joyn in publick: for any to bow towards the place of the Communion Table, rather than to any other place of the Church.

Use 4. I shall desire you to take notice of four things, you that are Christians.

First, Let this encourage you to serve God in your Families, and places that God hath set you in, with humility and reverence, as becomes that God with whom you have to do. Though I am against Superstition, and Popish Innovations, yet I am for positive reverence, wherever. *Abraham* came, he built God an Altar. Let no morning or evening passe, without Prayer in your Families; Pray, pray often: let every one of your houses be a Church: this will bring a blessing on the place where you live. Be much in Prayer, for the Lords sake.

Secondly, Labour to promote personal Holinesse, as well as Family duty. Since you have heard something of holinesse of places, let us labour to become holy. Do you think those wretches are not the more to be lamented, that swear, and drink, and lye, and whore, and think that the very dust of the Temple touching their garments, will make them Holy? oh, put away uncleanness, pride, drunkenness, and covetousness, else though you bow and cringe, God will not hear your Prayers.

Thirdly, Love the holinesse of the living Temples of God; wherever thou seest any thing of holinesse, be in love with that soul: if there be a heaven upon earth, it is to enjoy the company of Saints: this will blow up the coals of spiri-

ſpiritual love to God and goodneſſe. A famous man had this expreſſion, When I was in the company of Saints, I thought I was as if I had been among living coales; but when I was ſeparated from them, and came among Swearers and Drunkards, I found a ſpiritual frozenneſſe all over mee. Though the people of God are beſt company in Heaven, yet they are good company on earth. Whatever thou haſt received, impart it: Grace may be imparted, it cannot be impaired.

Fourthly, Labour to preſerve the holineſſe of Gods true Inſtitutions; thoſe things that are of divine conſecration. For humane conſecration, alas what is it? But for the Sabboth, the Lords day, labour to keep it holy. We talk much of Holy dayes, this is ſo indeed. The Lords Supper, that's of Divine Inſtitution, labour for a holy participation thereof. If any thing in the world would drive mee to a Paſſion, this would, to hear men plead for the holineſſe of places, and live unholy Lives; to ſtand up for humane, and not regard Divine inſtitutions. Oh that our King and Parliament might do ſomething more than is done for keeping the Sabboth holy! oh that we could mourn for that we cannot mend! The Sacraments are Holy: it is the duty of Miniſters to labour to keep them holy. The Lords Word that's Holy. Miniſtry, and the Ordinances of Jeſus Chriſt, labour to keep in High eſteem. We ought to hear with the ſame reverence, as if Jeſus Chriſt himſelf was here to preach. Live like walking Temples. Many of theſe truths might be further inlarged, but I have not time nor ſtrength. I could diſcharge my duty, without ſpeaking ſomthing to theſe. What you have received with the right hand, do not caſt off with the left: I have better hopes of you, my dearly beloved: I hope God will bring home theſe, and all other thoſe truths to your ſoules, which in much weakneſſe I have delivered to you: and be more to you, than his poor Miniſter, though he ſhould have remained with you.

FINIS.